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closing saloons by law, even on Sunday, on the ground that a law unpopular with even a minority of respectable size cannot be enforced, and a law that cannot be enforced should not be enacted. For example, the law against larceny can be enforced because not one in a thousand desires to steal, but a law against betting cannot be enforced though not one in ten desires to bet. Query: If there were no penalty for stealing, would not many more than one in a thousand (not to say hundred) desire to steal?

Dr. Rainsford has the courage of his convictions. In a discourse delivered December, 1898, he applies Christ's teaching in the parable of the Good Samaritan to the question of the duty of our nation to deliver Cuba from the oppression of Spain.

In a discourse on "Creation and the Fall" he seems to argue that because moral excellence can be achieved only by struggle, it can be achieved only by failure, and so that sinning is a necessary step in moral progress. If resistance of temptation is necessary to moral progress, what shall be said of yielding to temptation?

These discourses abound in forcible utterances of practical truths. Their faults of style may be due to the fact that they are spoken addresses put into type with little or no revision. Dr. Rainsford's bodily presence and oral delivery doubtless made them very impressive. In cold type they seem to lack orderly consecutiveness and logical coherence.

N. S. BURTON.

ANN ARBOR, MICH.

GEWISSENSFRAGEN: RELIGIÖSE BRIEFE. Von R. WIMMER.  
Tübingen und Leipzig: J. C. B. Mohr, 1902. Pp. 108.

WIMMER is well known in Germany for his popularization of the ethical, religious, and apologetic views of the Ritschlians, by means of such booklets of his as *Im Kampf um die Weltanschauung*, *Der Weg zum Frieden*, *Inneres Leben*, etc. This new book is described by him as "aus der Gegenwart für die Gegenwart." The title *Gewissensfragen* is to be understood in the light of its antithesis, *Wissenschaftsfragen*. The author seeks to bring clearness and peace to honest hearts weighted with the serious religious problems due to the rise of modern science and culture, and to the changed philosophic world-view consequent thereupon. One who can endure the strife incident to the specifically different interests in secular affairs often thinks that unity should prevail as regards the supreme questions of humanity; and yet it is

precisely in the latter that the flame of controversy burns fiercest. What, then, is truth? Is there anything reliable and certain on which one can hang the whole weight of eternity? Every religion and every religious tendency claims to be right. We are told that Christianity has the truth. But the Christian churches are in conflict with one another, and each blames the other for the present religious decadence. And within any given church opposites clash. There is a chasm between the rigid faith of the literalist and the furious foe to all religion; between the diseased overtension of the spiritual life and the fundamental denial of spirit at all. Who can find his way through this maze? The author offers to be guide. In the history of the world strife has always been, he says. "A necessity underlies the strife of opposites," he says. By virtue of its very endowment the spiritual life of humanity unfolds itself only in and through conflict. The goal of the human movement is not the possession of an incontestable truth, but the becoming and growth of spirit, and this is consummated only by the interaction of diverse forces. It is idle to talk of a fixed, universally valid truth. Who shall decide which is this truth? Shall we clothe a man or an institution with infallibility? Such is the general point of view of a book, open to criticism in many particulars indeed, replete with suggestion for the intellect and help to the conscience. The German would easily lend itself to translation, and the work would be of much value to our thoughtful pastors.

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THE LUTHERAN PASTOR. By G. H. GERBERDING, D.D., Professor of Practical Theology in the Theological Seminary of the Evangelical Lutheran Church, Chicago. Published for the Author. Philadelphia: Lutheran Publication Society, 1902. Pp. 462. \$2.50.

In this bulky volume the author treats with commendable thoroughness every important question pertaining to the duties of the Christian ministry. The call and office of the pastor; the pastor in society, in his study, and in his closet; the pastor in all his varied ministrations both public and private, are the subjects discussed with rare lucidity and common sense. The author came to his task enriched with the experiences of more than twenty years in the hand-to-hand work of the Christian pastorate. Out of what he has seen and felt he has written in order to help pastors solve the practical problems that